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THE DEATH-BED OF AN UNBELIEVER.

Theodorus had just returned from pastoral visits, and was bending his views towards preparation for the Sabbath, when a messenger was announced at the door. He went—"Mrs. R——'s compliments, Sir, would be glad if you would come: Mr. R—— is very sick, and they fear he is near his end." "My respectful regard, I will come immediately," said Theodorus. He went and was introduced to the parlour, where the ladies were assembled, waiting for him, to give him his instructions before he went to the sick room. On his entrance they turned pale as if death had accompanied him. The mother, a venerable old lady accosted him, "Sir, Mr. R—— is very low; he can bear but little fatigue. I hope you will be careful. Pray do not say any harsh things to him. He has been a dutiful son to me, and if he had faults, they were such as affected himself not others. A better hearted, more liberal man never lived. We should have sent for you before, but we did not think him dangerous." The wife added, "he has been the best husband and father that ever was." The young ladies each echoed the praises of the afflicted, and besought Theodorus to be gentle and cautious in his conversation. "You know," said they, "at such times we can bear but little." As he was passing from the parlour to the sick room, the mother with an agonizing countenance, requested as a favour that he would not for the world intimate to her dear son, that they thought him dangerous; for if he did, it might occasion his immediate dissolution, it would alarm him so. He entered. Theodorus approached the bed side of the sick man, the wife, the mother and the sisters, ranged on the other side and at the foot, each with an assumed air of carelessness, cheerfulness and ease, to cover the anguish of the heart, and to deceive the sufferer. The sick man looked up, saw the minister; his heart fainted, and he was in as much confusion as the witch of Endor, when she saw the ghost of the prophet. The spectators were alarmed at the effect, and the wife said, "My dear, compose yourself, the good parson heard you were somewhat sick, and called to inquire after you, and we thought, as you love good people, you would like to see him; he will not disturb you, he is a kind gentleman."——Thought Theodorus, "the gay, fashionable world is a slaughter-house for souls; well did one say, the tender mercies of the wicked are cruelty."

He accosted the sick man, "How do you do, Sir? you seem to be somewhat distressed." R—. I am pretty severely afflicted, more so than I ever was. I hope, however, I shall soon be better. The Doctors and all of them tell me there is no danger." Th—. "I hope you will, Sir; but afflictions remind us that we are mortal, and that it is important that we should always be prepared to pay the debt of nature. The time for it must come, and that which prepares us for a happy death, qualifies us for a useful life." R—. "I know it, Sir; but we cannot move and act among men in this world, if we be always reading and praying, and attending meeting." Th—. "True, Sir, but perhaps there is no subject upon which we mistake more than upon the real nature of religion. Gentlemen, who are strangers to it, suppose that it consists in bending the habits and devoting the life to external acts, such as those to which you have referred; but a man may attend to all these and yet not be right." R—— looked grave, and asked, "What is religion then?" Th—. "A disposition of heart which prefers God as the chief good; and in consequence of which, we delight in communion with him, in obeying him, and in acts of benevolence and virtue." Here several of the ladies broke in upon the conversation to assure Theodorus, that he had exactly described the character of the dear suffering man, for all could attest, that knew him, that the sun of heaven never shone upon a kinder more generous and benevolent creature than he was. "You will excuse me ladies," rejoined Theodorus, "when I assure you that we may deceive ourselves egregiously upon the subject. The young ruler who came to Christ, appeared docile, modest and virtuous, yet he *lacked the one thing*, and the attainment of *that one thing*, required a sacrifice which he could not be induced to make."

R—. "The conditions of salvation, upon your scheme, are very difficult. Who can be saved?" Th—. "I have been in the habit, Sir, of thinking them easy. The same Book which says, *By the deeds of the Law, there shall be no flesh justified in his sight*, adds, *Believe on the Lord Jesus Christ and thou shalt be saved.* The way of life in the gospel is too simple for our comprehension, and too humiliating for our proud hearts. If God required of us *some great thing*, we should be better pleased. I wish your mind and heart may be directed. But I fear I shall fatigue you. Shall I make with you a prayer?" Having obtained permission, Theodorus prayed, and then withdrew. "Pray, Sir, do call again," said the good lady, as his hand rested upon the latch of the front door.

Theodorus called frequently, and was always attended in the room of the sick man by the whole group of ladies, who would help R—— out when in difficulties, and frequently gratuitously assure the good parson, as they called him, that the sufferer was the kindest and most patient person they ever saw. Theodorus was perplexed. All endeavoured to persuade R—— that he would soon recover, and yet all believed that he was fast approaching the confines of an eternal world. One morning as Theodorus sat by the bed side, he remarked, "I am very anxious you should be prepared for what is before you." R—— started, "How? What, Sir? what do you suppose is before me?" Th—. "I fear, death." R—. "No, no, I shall be about house again soon, don't you think I shall?" Th—. "I fear not." The ladies all quitted their stations and went to the windows and whispered their disapprobation of the indiscretion of the parson; but the truth was out and could not be recalled. R—— was all alone; he called his wife, "What," said he, "what do the physicians say of my case? Tell me plainly." Mrs. R. was disconcerted, and in her attempts to evade a direct answer, unintentionally confirmed the minister's suggestion. R—— groaned—they were all in tears. The scene was new. The veil was rent. A mixture of agonizing fear and solicitude seized upon the heart of R—, and he found no relief. His friends, with cruel misguided kindness, now suggested the possibility of his recovery; then, his excellencies, when compared with many, adding, at the same time, their confidence in the mercy of God, and assuring him that he had no reason to fear. This neutralized all the attempts of Theodorus, and kept the mind of R— in a perpetual state of confusion. One morning when Th— called, he was told that Mr. R— was delirious. Theodorus leaned over the pillow and asked in a low tone of voice, "Do you know me, Sir?" The poor man roused and looked up, and said, "O you are just come from there, are you?" Th—. "Where?" R—. "I was thinking I was just entering eternal misery, and a frightful fiend, who met me, exultingly said, this is the reward of your kind friends; I took you for it. What shall I do, Sir? I am a wretched man; I must die, and I am unprepared." Theodorus directed him to the "Lamb of God." "It is in vain," he said, "I cannot believe; I cannot repent; I cannot hope." In the course of twelve hours, the curtain dropped, for R—— breathed his last with a groan which pierced every heart present, and led Theodorus to remember that word, "The way of transgressors is hard."

Theodorus left among his loose papers, the following memorandum, with the subjoined. "On the 26th of —— —— died at ——— Mr. R—— without hope; in the 32d year of his age. He had many qualities of which he boasted; but a few bad ones were, I fear, his ruin.

How much it is to be lamented, that while wealthy parents are willing to expend so much to procure a good classical education for their sons, they should so completely neglect their moral and religious instruction. They equip them for their journey, but send them to an eternal habitation naked and miserable.

Why do men, in the exercise of reason, place their dependence upon a meagre skeleton of social duties imperfectly performed, while God of his infinite mercy, has provided an all-sufficient Saviour, and has declared *they that seek shall find?*

What sort of kindness to our friends is that which induces us to let them approach death without informing them of their danger, when we allow that preparation is *the one thing needful*, merely for fear we should agitate their feelings?

Why may not a minister be allowed to see a sick man by himself, at least occasionally? A crowd of relatives is a great impediment to faithful dealing. I could not with decency tell Mr. R—— of his adultery and debaucheries before a mother, a wife and sisters, nor point out to him the importance of making restitution for some injuries which he had done. He is gone. They must soon follow him. The Lord have mercy upon them.—*Ch. Watch.* AQUILA.

From the New-York Observer.

LAST MOMENTS OF JOSEPH FOSTER, A POOR ORPHAN.

The following are some of the last words of Joseph Foster, an orphan boy, who died of a hasty consumption, March 21st, 1825, in the 11th year of his age, being confined to his room only one week; as related by J. B. Peck, Superintendent of the Orphan Asylum in this city.

"On the first evening of his confinement I conversed with him on the duty of prayer, the necessity of repentance, and of faith in the Lord Jesus Christ, quoting the words of our Saviour, 'Except ye repent, ye shall all likewise perish'—'Except a man be born again, he cannot see the kingdom of God,' also, the last verse of the same chapter, "He that believeth on the Son hath everlasting life, &c. and concluded by asking him if he ever prayed—his answer was "Yes." What do you pray for? "That God would forgive me all my sins, and give me a new heart for the Lord Jesus Christ's sake." During his illness I frequently found him in prayer, and at one time he said, "you don't ask me any thing about prayer." I felt the reproof very keenly, and entered into conversation with him about it, and found he had poured out his soul to a prayer-hearing and prayer-answering God; for he appeared confident that God had answered his prayers. Observing his cough to be violent at times, and expectoration difficult, I asked if it did not give him great pain. He said, "no, not much; only a little here," putting his hand to his breast. He was very attentive to the evening exercises, which were always held in his room.

About an hour before his death I took my seat beside him, and asked him if he thought he should die. He said, "Yes." Before this he had generally expressed a belief he should recover. I said, should you die, my son, where do you think you will go? "To heaven," was his answer.—But are you not a sinner? "Yes." How can sinners get to heaven? "Only through Jesus Christ;" and at another time, "Jesus Christ is the way to salvation and eternal life." I said yes, Jesus Christ is the *only* way; he died to *save sinners.* "He died to save *me*," said Joseph. Having manifested a desire to read the Bible, I took one down; but as he had ceased to expectorate, and could not speak so as to be understood without great exertion, I proposed reading, and asked him what I should read. He said, "the 8th Psalm." Having read it, and asked him some questions on its contents, his answers were such as clearly demonstrated the truth of the words contained in it, that "Out of the mouth of babes and sucklings hath the Lord ordained strength." He then requested me to read the 10th chapter of John—I read to the 19th verse, occasionally asking him questions, which he answered more like an aged saint than a little child: he dwelt particularly upon "the love of the good shepherd giving his life for the sheep." I asked who were meant by the sheep. He said, "The righteous, those that loved God and believed in the Lord Jesus Christ." Again I began to read, and he repeated it with me. I stopped—He went on to the end of the chapter, pronouncing the last verse very emphatically, "and many believed on him there." I added, many may believe on him here; to which he assented. I asked him if there was any thing I could do for him. With a sweet affectionate look he said, "I want you to sing a hymn." I said, what one? He replied, "Hark from the tombs." I spoke to some of the females in the room to join with me; he, perceiving they were busy, said, "You need not sing but one verse." Have you any choice, Joseph? His answer was, "sing the last verse."

"Grant us the power of quickening grace
To fit our souls to fly;
Then, when we drop this dying flesh,
We'll rise above the sky."

He joined in singing as well as he could; his voice at times breaking through all opposition in a sweet solemn tone, his countenance at the same time, beaming forth the raptures of his soul. Though really exhausted, he would converse every moment; his heart being warmed with love divine, his mouth would speak forth the goodness and praises of God. I asked if he had any advice to give to his little orphan brothers—any thing I should tell them when he was dead. "Tell them to seek the Lord while he may be found, to call upon him while he is near," adding, "I love them that love me, and they that seek me early shall find me." Afterwards he quoted these words: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened"—"Call upon his holy name." This was his last advice to them. I asked him if he was afraid to die: He said, "No." Are you willing. "Yes." He closed his eyes, and lay in prayer a short time: I could hear nothing he said distinctly, except the words "precious," "precious Saviour," and the word "amen," which he pronounced twice very emphatically. After this he lay a few minutes apparently in prayer, then, opening his eyes, cast an affectionate look all around him, said something which we could not distinctly understand, though some of us believed it to be "Farewell;" then closed his eyes, and sweetly "fell asleep in Jesus." O could he then have spoken, methinks he would have said, "Tell me, my soul, can this be death?"—"O Death, where is thy sting? O Grave, where is thy victory?—Thanks be to God which giveth *me* the victory through our Lord Jesus Christ."

During his sickness he was as patient as a lamb—told us how he loved us—thanked us for our kindness towards him, and inquired about several boys whom he knew to be bad; manifesting a great desire that they should cease from doing evil, and learn to do well. Thus died Joseph Foster, realizing that

"Jesus can make a dying bed
As soft as downy pillows are."

From the Recorder & Telegraph.

LETTERS TO A SISTER.

My dear Sister,—I will not undertake to settle the question, why others are taken and you are left. It will be sufficient to remind you of the language used by the blessed Saviour, in circumstances not essentially unlike those in which your pious friends stand in relation to you; "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father, for so it seemed good in thy sight." God is not pleased to disclose all the reasons of his conduct; and, he is under no obligation to do it. Perhaps another world will reveal them fully—at any rate, sufficiently to satisfy every mind, whether holy or unholy, that God is just, and that his ways are equal.

It is perfectly obvious *now*, however, that there is no unrighteousness with God in his sovereign dispensations of mercy. It was right, to select the posterity of Jacob for the enjoyment of peculiar religious privileges, and to leave the rest of the world in a state of awful darkness. It was right afterwards to cast off this "peculiar people," and raise up an "holy nation" from among the Gentiles. On the same principle, it is right, to select individuals from small communities, and make them vessels of mercy, while others are left to treasure up wrath against the day of wrath.

The principle on which this sovereignty is exercised, is found in one simple fact—"all have sinned, and gone out of the way." The ruins of the apostacy are universal and entire. God looks down from his holy throne, on a wide spread scene of desolation—where not a spark of spiritual life kindles—where not a feature of moral loveliness remains. Whatever feeling exists in the human bosom toward God, is a feeling of rebellion; there is no complacency in his character; no submission to his will; no devotedness to his service. In this state of things, strict righteousness requires that all be doomed alike to destruction. But God is determined to cause the wickedness of man to praise him; he resolves to glorify himself by saving from eternal ruin a part of the apostate race; and to that end sends down the Holy Spirit to sanctify and cleanse them, giving them a new heart and a right spirit. And, what but his own will, can possibly be the rule of his conduct in this case? Do you say, "let him offer the blessings he is willing to bestow, to all indiscriminately?" He does so—he says, "whosoever will, let him come;" but the rejection of the blessings proposed, is as extensive as the offer; none are willing to come and receive life "without money and without price." The alienation of the heart from God, is such, that overtures of pardon are as readily set at nought, as the threatnings of justice. Nothing remains therefore, if the purposes of Divine kindness are to be accomplished, but that God must have mercy on whom he will have mercy, and compassion on whom he will have compassion.

When you are *thoroughly* convinced, my dear sister, that every imagination of the thoughts of your heart is evil, only evil and that continually, you will rejoice in the absolute sovereignty of God, as the only source of hope, *then*, shut out that doctrine from your heart, and black despair will seize you.

Still you are not satisfied, that others should be made the heirs of salvation, while you are left to follow the path-way of death. In other words, you are not willing that a God of perfect wisdom and infinite goodness should do all his pleasure. This, beyond doubt, is an unhappy state of mind, and by no means innocent. You find it exemplified in the feelings expressed towards Christ, by the Jews to whom he preached the doctrine under consideration, illustrating it by the cases of the widow of Sarepta, and Naaman the Syrian.

But why will you continue to find fault with your maker? He is right. You are wrong. The character you bear is of your own choice. You resist the light, and then complain because God does not overpower your resistance. You fortify yourself against the influences of the Holy Spirit, and then complain because God does not beat down your fortifications, and compel you to yield! God condescends to reason with you, to command you, to intreat you, to threaten you—but, you turn a deaf ear, and say—"let him do more than this—let him subdue my heart without giving me the trouble of any instrumentality in the work; let him *command*—and make me whole." Give up this contest, or you are lost.

Your affectionate brother, Arthur.

THE CAUSE OF SIX HUNDRED MILLIONS.

[*From a Discourse by Rev. Dr. Blythe, of Kentucky, at the opening of the Synod in that State.*]

"The Church has assumed to herself the sublime and god-like work of *enlightening* the world. This is one of her most interesting attitudes.

"Among all the countless millions who have peopled our world during 6,000 years, only two men have been found, who have probably indulged the chimerical hope of conquering the world by *arms*. The madmen of Macedon and of Corsica, have both passed away, and with them have perished their projects. Now the idea of subjugating the world to the control of prince emmanuel, is one that plays warmly about the heart of every true son of the church.—Prince Galitzin, Lord Gambier, Elias Boudinot, and their countless fellow labourers, have but nerved and put into operation the faith and hope of Newton, of Addison, of Tillotson, of Doddridge and of thousands such men. Modern Christians are applying active labour and effort to those things which were but in prospective and hope to our forefathers. That the subjugation of the world to the faith of the gospel, is a high assumption, an imposing attitude of the Church, we are willing to grant; but that it is a chimera, we do positively deny, and hope to prove presently.

"To the Church, I this day solemnly address myself. I call upon her to come and survey again the elevated ground she has assumed. It is too late now to talk of difficulties. To the declaration of her Lord, "ye are the light of the world" the Church has returned her solemn and deliberate amen. "Yea, Lord, we know that we are the light of the world, and the world we will enlighten. We will roll back upon the guilty infidelity, in full tides of Gospel blessedness, the scoffs and contempt she has cast upon our efforts. We will penetrate the cave of Mecca with the light of heaven. We will spread a gospel day through the almost interminable darkness that lowers over Asia and Africa. We will carry again to the family of Abraham, that lamp which they extinguished with the breath of malice." Nor are these mere boastful words. The Christian world are in some good degree alive. The Church is beginning to put on, not only her beautiful garments, but her whole armour. She pours floods of tears over the impenitent—she commiserates the heathen—she enters the abodes of wretchedness—she exults in the triumph of the Cross—she mourns over the waste places of Zion—she trains up her sons to be Christian heroes—she nurses the schools of the prophets—she multiplies Bibles by millions—she sends her dauntless Missionaries wherever they are called for—she prepares asylums for converted and persecuted Jews—she goes into the highways and streets, and fills her Sabbath schools with myriads of children—knowing that the silver and the gold are the Lord's, she devotes her millions to the support and spread of the gospel—she covers up party spirit with the mantle of charity, while she contends earnestly for the faith once delivered to the saints—and from her humblest knees, she is ever saying to her Lord, "thy reign come, and thy will be done, upon earth as it is in heaven."

Under the second general head, "the duties of the church," are found the following practical and excellent remarks.

"We do not hesitate to say, that no family is at all furnished with the means of grace that is not furnished with a religious newspaper; and we long to see the time, when the pastors of our churches, after having ascertained the presence of a Bible in each family shall next feel themselves bound to inquire for the presence of those weekly and monthly messengers, which herald the triumphs of Messiah's kingdom, and bring practical christianity to the eyes and feelings of our children. What family among us is without a political newspaper? And how many hundred Christian families never a see religious register of any kind! Is politics then of more importance than religion? Is it of more importance that the minds of our children keep pace with the policies of the world, than with the triumphs of the Mediator's kingdom?

"Another duty on this subject presses itself strongly upon our mind. We all know that there are thousands and tens of thousands of associations in the church at this moment; they are differently denominated, but their object is one and indivisible. *It is to promote the coming of the reign of Christ.* Now, I think no proposition is susceptible of more distinct proof, growing out of our very nature, and drawn from obvious Christian duty, than that every child, in every Christian family in the whole Church, should be a member of some one of these associations. And to me it is a mystery, how Christian parents can employ themselves, in putting their children forward in the *world*, as it is called, and utterly neglect to pursue that course with their children which would so obviously tend to blend their feelings and interests with that cause which involves all worldly and eternal interests. I know of no mean of grace, that at so tender a period addresses itself so powerfully to the feelings of children as this. It is making them feel that they are co-workers with God and with his Church, before they can work for their parents or earn their daily bread. It is giving them an elevation and a stand in society which cannot fail to have the happiest effect upon their moral and social character. Let not the matter of expense be plead by any person. There is not one child in ten thousand, even descending down to the poorest orders of life, no, not one in fifty thousand, that might not, by proper care and management on the part of the parents, be taught either to make or to spare more in each year, than would constitute a membership in some society of this kind."

Warning to Ambition.—The Baltimore Saturday Herald, speaking of the unhappy situation in which Gov. Desha is placed by the conduct of his son, says, "Let those who so clamorously and rapaciously aspire to public office, consider well before-hand what they are to do. How little did Governor Desha, at the time he was an anxious candidate for this office, think, that he would, as the first magistrate, be called upon to give his assent and signature to the death of his own son upon a gibbet!"

All true Christians, must be like Noah's Ark, that was pitched within and without. They must have a holy inside and a holy outside; their profession and practice must agree together.

Religious Intelligence.

SANDWICH ISLANDS.

The following interesting extract, respecting the character of the Sandwich Islanders, is copied from a letter of the Rev. Mr. Richards, dated Lahaina, Isle of Maui, Sept. 14, 1824, and published in the Boston Recorder & Telegraph. It tends to show us the trying circumstances as well as the more agreeable ones, in which our Missionaries are placed.

"There is this very great difference in our circumstances here and at home—there are much greater and more sudden changes in our situation and prospects. I will illustrate this by a few facts. Three months ago, Mrs. R. and I were alone, our associates being called to Oahu. There was scarcely a school at Lahaina, and the chiefs being absent, the common people were bold in insulting us. At one time there were twenty men around our yard, calling us liars, thieves, &c. threatening also to burn our houses: at night hundreds of men and women were assembled at but little distance from our yard, for no other purpose than that of iniquity; and many of those on whom our hopes had been placed, were almost dead with intoxication. Only twenty days after this, we had more than 300 in our schools. All was still about our house; there were no public assemblies of men and women for purposes of iniquity; the house of God was thronged on the Sabbath; and we saw few about our yard, except those who came for spelling books or hymns. This state of things continued until five weeks ago, when the war commenced at Tauwai. Then the people gave themselves up anew to all manner of iniquity. After a short time things became regular again; so that our schools were never more prosperous than they were two weeks ago. A day was set apart for fasting and prayer, on account of the war, and the general aspect of things was more favourable than it had been at any previous period. But notwithstanding all these promising appearances, the last five days have been black indeed; probably more than one half of all the people in Lahaina, have been making an excessive use of intoxicating drink. Every day there has been a circle in sight of our door, consisting probably of from one to two thousand persons, whose object is fighting; *and fighting enough they have had.* There has been another circle similar to this at the other end of the village, but wholly of females. One of the chiefs proposes to go to another part of the island and sacrifice to the old gods; and when I began my letter, there was scarce a ray of light shining around us. But while I have been writing, a herald has been crying through the town, "all fighting is forbidden, all intoxication, and all adultery; whoever breaks this prohibition, shall pay four hundred dollars." This herald was sent by the governess of the island, and there probably for a time will be no open breaches of the laws. This governess has formerly been less favourable to to the mission than most other chiefs; but the people had gone so far, that even she could not bear it. She has even laid a positive prohibition on the chief who proposes to sacrifice. Some such changes as these have been taking place almost every month since we arrived here. We have learned, therefore, to be neither very much encouraged, or depressed, by the appearances of a day."

"When you pray for us, pray that we may ourselves be prepared to see the blessing of God on those around us. Mrs. Richards and myself, desire a most affectionate remembrance to all our old circle of friends. We think of them, we talk of them, we pray for them, and we love them. Farewell.

Your brother in Christ,
WILLIAM RICHARDS."

THE TURKISH FIRMAN.

The following remarks of Mr. Way, in relation to this extraordinary decree, are copied from the London Jewish Expositor.

"The present prohibitory firman, if left to take its course, like many other proclamations issued by the Grand Signor, would soon, perhaps, be forgotten; but it is much to be feared, that the same unfair means which could obtain a royal decree prohibiting the introduction of Bible-books into these countries, may be able also, at some future day, to procure from the Porte another firman, prohibiting the residence and travelling of Bible-men, in the Ottoman empire. Here the matter most surely is to be regarded in a very serious point of view. And must the ground indeed be quitted and left as the undisputed lasting possession of our enemies? Rather let us trust, that British influence will obtain for us the same privileges at least, which are enjoyed by the subjects of other foreign nations. European bishops, monks, monasteries, &c. have long been established in the Turkish dominions; and for two centuries the Porte has given every facility imaginable, to the means by which Roman Catholics have become the spiritual masters of 100,000 of its subjects.

"If the people of the Roman Catholic persuasion (whether they wish it or not) must be debarred from the use of the word of God, is this a reason why thousands of others, of different persuasions, and unconnected with the Roman church, should be likewise deprived of the sacred Scriptures?

"Why should not the Armenians, Syrian, Copts, and Abyssinians, as well as the thousands of the Greek church be permitted to avail themselves of British benevolence, and of the bread of heaven; famishing, as they are, in want of the staff of life, and willing to receive it when offered to them? And alas! is the Gospel of the blessed Saviour to be denied to the Jewish people scattered throughout the Ottoman empire? Jesus, the very Christ, was pronounced not only to be a light to lighten the Gentiles, but, to be the glory of his people Israel; yet must the law, the prophets, and the psalms, (as well as the Gospel,) which testify of him, be refused the house of Israel.

"Such, however, and more, are the evil consequences intended to be the result of the present prohibitory firman; and if English Christians delay to act, one proclamation will produce another, and one scheme of violence will ere long be the parent of a thousand enormities. Ages of ignorance, of gross darkness and crime, have been rolling on in an almost uninterrupted career of triumph; but can England suffer such a system to advance still further in these interesting countries, whilst the world around are beginning to enjoy the full light of reason, liberty, and religion? Palestine lies at the feet of Britain. The Ottoman Christian countries are supplicating your aid, and an immediate interference. Let not the churches then, decaying but not decayed, perish; and let not all our hopes and present prospects respecting the house of Israel, prove but an airy dream.

THE BIBLE AND ITS ENEMIES.

It has already been stated in this paper, says the Boston Recorder & Telegraph, that the Pope of Rome has manifested of late, a degree of hostility against the free circulation of the Scriptures, which is uncommon even for "His Holiness." It has been stated also, that, through his influence, the Turkish Sultan has issued a firman, prohibiting entirely the circulation of the Scriptures in every part of his dominions; and further, that the English missionaries have been required to withdraw from the empire of Alexander—for what reason we did not pretend to decide. The following letter from a gentleman in Europe, (it is not stated what part,) to the Editor of the Christian Advocate, published at Philadelphia, throws some additional light on these remarkable movements. Speaking of the circulation of the Scriptures, the writer says:—

"In Russia, I lament to say, the good work is languishing, and apparently almost ready to expire. Henceforth no copies of the Scriptures are to be distributed in that vast empire, not even amongst the Tartars and Mahomedans, but through the hands of the *clergy of the Greek church:* and the Persian translation, made at St. Petersburgh, is suppressed. The Pope, the Jesuits, and the powers of darkness, are most actively working, in ways almost inconceivable; even so far as to have moved the Turkish Divan to issue a firman against the circulation of the Scriptures. This was especially the act of his Holiness. But it is wonderful how these crooked measures are, in many instances, counteracted. Let us still rest confident, that "greater is He who is for us, than all they who are against us." The work is the Lord's, and we may "look to the everlasting hills, from whence cometh our help."

Papoff, the late valuable Secretary of the Russian Bible Society, is under a criminal prosecution, for translating a book of Gossner's in which the perpetual virginity of Mary is combated—as are two others. The Emperor Alexander, it is said, is really shackled by the noblesse and the clergy of the Greek church; who feel that the flood of light which has been let in by the circulation of the Scriptures, may prejudice them. Prince Galitzin has been *obliged* to resign, as minister of religion, and to give way to others. Could not your periodicals do much good, by noticing what is going forward (particularly in Russia) frequently and powerfully, so as to excite public attention?"

From the New-York Observer.

NARRATIVE

Of the State of Religion within the bounds of the Presbytery of New-York.

The Presbytery of New-York makes the following Report of the State of Religion within their bounds to the General Assembly.

We have examined with much anxiety the condition of the churches under our care, and find every reason that the survey should work in us carefulness and clearing of ourselves, and fear, and vehement desire, and zeal.

During the past year, we have little to report of an encouraging nature, more than that the gates of hell have not prevailed to demolish any of the bulwarks in Zion, and that the church retains the strong holds of the faith in our city, and enlarges her lines. But we are obliged to confess, that for our sins God has withdrawn his Holy Spirit from sections of his heritage formerly much favoured; and that in proportion to the number of our people reached by the external means of grace, few are sanctified by the incorruptible word of truth. We discern an apathy and unfruitfulness in the ways of God, which are in dark contrast with the power with which the Gospel formerly sounded out from us to the regions beyond us. We have to lament the extreme worldliness of many who have made solemn promises to God our Saviour, that they will not be conformed to the world. We have to pray that God would put it into the hearts of all his servants, to cast themselves with new zeal and effect between the living and the dead, that the plague of sin may be stayed.

Amidst numberless and most weighty reasons for humiliation, the Presbytery reports the following facts, which will prove that God has not forgotten to be gracious, nor hath He in anger shut up his tender mercies.

In the Brick Church, the accessions to the communion have not been inconsiderable; in the Rutgers-street church, they have been very large; the growth of the Seventh Presbyterian Church is a matter of thankfulness; a peculiar blessing has been granted to the Orange-street Church, which is about to change its location, and occupy a new edifice for worship in Canal-street. The Spring-street Church, who are soon to enter into their new place of worship, in Laight-street, has also partaken in the blessing. The coloured Presbyterian Church is in an interesting state in respect to its spiritual interests; and a large blessing has been poured forth upon the Centre Presbyterian Church in Broome-street, and the Church in Brooklyn. A new church has been formed in Bleecker-street under interesting auspices. Three new Presbyterian Churches have been organized in Westchester county, viz. one in White Plains, and two in the township of Greensburgh. This region has long been comparatively waste, and the Presbytery rejoice in the present indications of its spiritual improvement through the Gospel. The Mariner's church, in which a member of this body ministers, continues to flourish, and already disperses its seeds of blessings over many waters to the islands of the sea.

Bible classes, Sabbath schools, Catechetical instruction of youth, and other pastoral duties are attended to. The various benevolent institutions of this age of enterprise, receive great succour from our members, and live upon their offerings. We express our gratitude to Him who has all hearts in his hand, that Bible, and Missionary, and Tract Societies, are chiefly fed by vessels which the Lord has prepared and put into our sanctuaries.

The American Bible Society grows and expands, and sends the healing virtue of its leaves over our whole continent. The United Foreign Missionary Society sustains its old stations, —opens new ones—has recently begun to apply to Hayti the same means of melioration which have already taken effect in the forests of the west, and the islands of Australasia.

The United Domestic Missionary Society, has advanced with unexpected rapidity to the place of a primary light in this age of constellations: it sustains a hundred feeble churches, and preaches the Gospel in our own State, in Pennsylvania, Ohio, Indiana, and Missouri.

But from such interesting and animating statements, the Presbyteriy recurs to the fact which give a feature of painful apprehension to this narrative. Error in various shapes abounds in the vast mixed multitude which fills and daily extends the limits of our city. Connected with false doctrine, and at once its cause and effect, we find many sins very prevalent; and chiefly the notorious and soul-destroying crime of Sabbath-breaking. Our city casts forth upon the country all around each Lord's day, crowds of infatuated men, who are restrained by no laws of their country or of God, from profaning the most wholesome and sacred of institutions. The very work houses are sometimes not shut upon this day, and in the Sabbathless pursuit of gain, in which our commercial community are apt to be overtaken, ships are builded and mails are opened, and a thousand souls set sail on the ocean, in contempt of every thing sacred. Our houses of worship in the towns in our vicinity, ring with the din of public stages: our great rivers are covered with steam-boats, and the face of our country exhibits one vast spectacle of a people sprung by the blessing of God, from the freeman and Puritans of the seventeenth century, tending to the irreligion and profligacy of desolated Tyre and ruined Italy.—To apply an adequate remedy to this growing evil, is beyond the compass of our wisdom, but this Presbytery will not hesitate to warn and exhort, and if it must be, to exercise the discipline of our Church upon any of the members of its churches, who shall be convicted of countenancing these crimes by their example.

Finally, We conclude by reporting the solemn providences in which God has embodied the lesson, that the night for the watchmen of Israel soon ends, and the day of judgment appear. The Rev. M. P. Whelpley was taken from this life on the 16th of last July, and the Rev. Dr. J. B. Romeyn, the oldest minister of this body, on the 22d of February. Their very important stations are both vacant. May the Chief Shepherd supply our wants, and prepare us for the searching estimate which he will soon make of our use of his talents, and the great public decision He will pronounce concerning our stewardship.

M. BRUEN,
JOSEPH SANFORD, } *Committee.*

Bible Society in Colombia.—A public meeting was held on the 13th of March at Santa Fe Bogota, the capital of the new republic of Colombia, by the minister of foreign relations, several Senators and Representatives, the Rector and Secretary of the University, and several Catholic Friars, in consequence of an invitation of Mr. Thomson, agent of the British and Foreign Bible Society. At this meeting, after some remarks, it was agreed to call a general meeting on the next Sunday for the purpose of establishing a Bible Society in Santa Fe Bogota, on the plan of the British and Foreign Bible Society.—*N. Y. Obs.*

BURMAN MISSION.

The Christian Secretary says:—"A letter from the Rev. Jonathan Wade, Missionary to Birmah, addressed to the Rev. Mr. Cushman, of Hartford, Conn. announces the safe arrival of himself and wife at Calcutta. Mr Wade has forwarded a box of curiosities designed for the Baptist Theological Institution, at Hamilton, New York." Mr. W. was ordained in Utica.

The sixth annual meetsng of the Young Men's society, auxiliary to the Methodist Missionary Society, was held in the church in John Street, New York, on Wednesday evening. The Rev John Summerfield presided, and addressed the meeting. From the Report of the Treasurer, it appeared that $500 had been paid over to the Parent Society during the last year, making the whole smm since the organization of the Society, $1335. Among the resolutions adopted was the following: "*Resolved*, that the increasing interest which is felt by Christian denominations at large, to evangelize the world, is matter of high congratulation, and stimulates us, while we thank God, to take courage." The collection taken up was upwurds of $150.

More Missionaries.—The Directors of the London Missionary Society have resolved, as soon as possible to send out two more missionaries to Malacca, capital of a promontory of Asia, to the east of Hindostan; one to Singapore, India beyond the Ganges; one to Batavia, Capital of the island Java; one to Penang, Prince of Wales' Island; one to Benares, one to Belgaum, one to Cudapah, one to Quilon, East Indies; two to Demerara, South America. To fill these *eleven* places, they have given notice that they will be happy to receive offers on the plan of *limited service*, from Ministers, and from pious Laymen who had classical education, disposed to devote a portion of their lives to the cause of the Redeemer, among the perishing Heathen.

On Tuesday evening, March 15th, Mr. EDWARD RAY, from Calcutta, was ordained in London, as a missionary to the heathen.

AMERICAN EDUCATION SOCIETY.

A few days since the sum of four dollars was enclosed to the Treasurer of the American Education Society, accompanied by the following note, which we publish as exhibiting an interest in the cause not always to be found.—*R. & Tel.*

"The enclosed sum is for the benefit of the Education Society. I am a man aged and infirm. A few years since I was not able to do any work; but by the mercies of God I have been so far restored to health and strength, that I am able to perform some labour in a certain mechanical business. Of the avails of this business, I feel it a duty and a real pleasure, to bestow a tenth part for some benevolent purpose, that I may add my feeble endeavours to advance the cause of our blessed Redeemer. I therefore transmit four dollars for the present year; and hope, if life and strength should be spared, to do something for years to come."

The Presbytery of New-York held their regular session during the present week. It was opened on Monday evening in Allen-street church, by a sermon from the moderator, Rev. Dr. Spring. In the course of the session, four young men were licensed to preach the gospel; Messrs. Daniel H. Johnson, Thomas Vermilye, Jared Waterbury, and —— Chamberlain.

{*N. Y. Relig. Chron. April* 23.

Ram. Mohum Roy.—A letter from this distinguished Hindoo has been received in Massachusetts. He says, "I am glad to inform you that we have at last succeeded in purchasing a piece of ground for 1200 rupees, in order that we may build a chapel, and a small but commodious house for a minister." He anticipates the speedy fulfilment of their designs.

American Jews' Society.—We are authorised to state, (says the N. Y. Observer,) that the Board of Managers of the American Society for meliorating the condition of the Jews, have purchased a tract of land embracing 400 acres in Westchester co. about three miles from Sawpit landing, bordering on Connecticut, where a settlement of the Jewish converts will immediately be formed.

The whole number of churches in the city of New-York is 97, and the number of ministers 128. The following table shows the number belonging to each denomination:

Denominations.	*Churches.*	*Ministers.*
Presbyterians,	19	19
Protestant Episcopal,	18	26
Reformed Dutch,	13	14
Baptists,	11	14
Methodist Episcopal,	7	11
Friends,	4	12
Independents,	4	4
Methodist Society,	3	4
Methodists, African,	3	7
Lutherans,	2	2
Roman Catholics,	2	4
Universalists,	2	2
Moravians,	1	1
New Jerusalem,	1	1
Synagogue,	1	1
Unitarians,	1	1
No denomination,	3	3
Building,	2	2

There were built at this port during the year 1824, 19 ships, 9 brigs, 12 schooners, 4 sloops, 17 steamboats, 1 floating light, 1 U. S. cutter, 1 pilot boat, and 1 pettiauger; in all 65 vessels, measuring 15,831 tons. The value of the exports from New-York in 1824, was $22,307,362 of which $11,657,312 were American productions.—The customs paid into the Treasury of the General Government from every part of the United States, for the three first quarters of the year 1824, was $13,372,268, of which sum $6,804,592, was from N. York.—*N. Y. Obs.*

Anniversaries in May.—The following is a list of the anniversary meetings of religious and benevolent institutions, which are to be held in the city of New-York during the present month.

Delegates from Tract Soc. Tuesday, May 10.
Sunday School Union, Tuesday, May 10.
American Tract Society. Wednesday, May 11.
United Foreign Miss. Soc. Wednesday ev'ng.
Delegates from Bible Socs. Wednesday.
American Bible Society, Thursday, May 12.
Presbyterian Educat. Soc. Thursday evening.
United Domestic Miss. Soc. Friday, May 13.
American Jews' Society, Friday.

The examination of the Theological Seminary at Princeton, will commence on Friday, May 13, and the General Assembly of the Presbyterian Church, will meet in Philadelphia on Tuesday, May, 17.—*N. Y. Obs.*

REVIVALS.

REVIVAL IN KINGSVILLE, OHIO.

To the Editor of the Western Recorder.

Kingsville, Ashtabula County, Ohio, April 20, 1825.

MR. HASTINGS,—Should you deem the following narrative calculated to aid the cause of religion, you are at liberty to present it to the readers of the Western Recorder.

In presenting an account of a special work of grace, there are many embarrassing circumstances to be encountered. So frequent are such narratives at the present day, (for which we ought to be thankful,) and there is necessarily such a sameness in them, both as to the means and the end to be accomplished, that when we get a circumstantial account of a revival in one place, we learn very nearly the history of revivals in other places. Should the writer too take the place of a faithful historian, and present things as they have been, or detail them as they then are, it might subject him to the censure of some whose opinions in regard to subjects of less importance might pass unnoticed, but who cannot be considered as having no interest in religious topics. As the good of Zion is the object which ought to influence us in making communications of this nature, duty demands a presentation of those things which have appeared either to favour or retard the work; that on the one hand, the means which God *has* blessed, may be placed before Christians for their encouragement; and on the other, those measures which manifestly changed the prospects that were once so cheering—which grieved the Spirit of the Lord, and gathered back those party jealousies, which "cast forth firebrands, arrows, and death," should be held up, as a warning, to public view.

Such has been the state of things in this place, that an exhibition of facts becomes necessary, which different circumstances might render expedient to conceal.

The Presbyterian Church in this place, (as appears from its records,) was constituted August, 1810, with but seven members. From this time to August, 1824, there were some additions and some removals by death, and otherwise, so that only thirty-one were in communion at the last mentioned period, when the good work commenced. Many things rendered the prospects of this people dark and discouraging. Not only had they remained without any particular movement of the Spirit, or any thing like a revival, and, in a great measure, without the stated ministrations of the word; but divisions arose among themselves which marred their prospects, and separate interests seemed to exist among the professed followers of Christ; and, judging from outward appearance, there was but little of that love in exercise which ought to characterize the children of God.

In this situation were this people, when the angel of the everlasting covenant cast an eye of pity on the benighted wanderers. The first discoveries of any special religious excitement, *it is said*, originated at a camp meeting in an adjacent town, about the first of August last. The first appearances of it in this place, were a silent attention to the word preached, and a stirring up to prayer among the professed people of God, together with an increase of those mutual feelings which evidence the possession of that Spirit whose natrue is love. The members of the same communion not only began to feel that they were brethren; but it seemed, for a time, to be forgotten that Christians ever had been, or ever would be, again divided into distinct and separate bodies. The work became more and more visible. Weekly meetings for exhortation and prayer were established; and some weeks, as many as four evenings were thus spent. Yet such was the excitement, that the audience retired with great reluctance at the usual hours. A meeting for anxious inquiry was commenced; but it being a new thing in the place, and some fearful apprehensions being entertained respecting it, it was relinquished and never afterwards attempted. From about the middle of September to the first of November, a period of about six weeks, the work proceeded with such power, as seemingly to prostrate every barrier, that, to human view, was calculated to retard or intercept its progress. A more heart-moving scene could not well be presented. The stout-hearted man of sixty, and the child of twelve, were equally earnest in the inquiry, 'what must we do to be saved.'

Parents were interceding with children, and children with parents, brothers with sisters, and sisters with brothers, companions with companions, to become reconciled to God. So general was the excitement, that the passing traveller might hear from the humble cottage, or the adjacent wood, the cry of some under the discipline of the law; or the joyful language of those, who, for the first time, indulged the hope of pardoned sin. The contiguous settlement, embracing about one hundred families, enjoyed the blessed influence of the Spirit so generally, that scarcely a family was to be found, that did not contain some one in whose heart, it is hoped, it had taken up its permanent lodgment, or some who were led by its divine energies to inquire the way to eternal life. The work was so powerful and rapid, that beholders seemed to feel their littleness, and gaze with astonishment on the salvation of God; and for a time there seemed to be the flattering prospect that not an individual would be left, to take up the lamentation, that 'the harvest was past, the summer ended, and the soul not saved.'

But amidst all this, as though nothing but the enemy's last effort* could quench the Spirit, and blast the hopes and the opening prospects of the triumphant work, spiritless, cold-hearted sentiment,† (when contrasted with the spiritual work on the heart,) was urged with a zeal that might have benefitted the anxious soul, had it been possible that the subject, in its utmost limits, could have reached his ears. But as experience has before attested in similar undertakings, so has it, to say the least, appeared in the present instance. Within one week the ancient Corinthian saying, "I am of Paul, and I of Apollos," was on the lips of many who previously regarded no particular name but Christ, and enjoyed no greater happiness than feeling at home wherever the people of God unitedly assembled for prayer and praise. From the above mentioned period to the present time, there have been but few, if any, new instances of awakening; and but here and there an individual who has embraced a hope in the pardoning mercy of God, that does not look for the evidence of its existence previous to this period.

But although the effect of this injudicious management must stand as a monument of human imbecility, the evils of which call for self-abasement and sorrow, yet when the thought is turned on the other hand—when the greatness of the work performed, and the short period in which it may be said to have been progressing, are taken into view, there is a cheering though solemn remembrance of that joyful season, when, by the energies of the Holy Spirit, so many were hopefully liberated from the slavery of sin, and made the heirs of future blessedness. The moralist and the man who feared not an oath—the Universalist and he who had no creed, were alike brought to cry for mercy, in view of the certain fearful doom that awaits the impenitent; and to rest their hopes of pardon, on the blood which cleanseth from all sin. The good which has been effected, can not be estimated. But in almost every family in the place, there are some pious, praying members; and there is but here and there, a dear youth, who appears to be yet a wanderer from Christ, or who has not laid aside the vanities of the world, for the pleasures of religion. There has been, as is more or less the case, in most revivals, some instances of hopeful conversion peculiarly interesting, and some where whole families, (with the exception of one or two, who were previously pious,) have been the subjects of the work; and particularly, one praying "mother in Israel," has had the distinguished blessing, of seeing her husband, and ten of her children and children in law, hopefully embrace the Saviour as their Redeemer and Lord. But the frequency of such events, precludes the necessity of detail. The means which God has appeared to own and bless, have been the plain exhibition of his word, & the faithful conversation and the fervent prayers of the pious. A meeting called the youths' conference, has evidently been productive of much good. In this meeting, the newly awakened, and those who had recently obtained hopes, were free in disclosing their feelings, and in united prayer for the perfecting of that which had been begun in their hearts. Here was the animating

* Dividing the affections of the children of God.

† Baptism by immersion the only door into the church.

sight of beholding almost all the youth in the vicinity unitedly declaring what the Lord had done for their souls. The season has been truly solemn. The work was attended with but little noise; and the countenances and conduct of all declared that God was here. The hopeful conversions, as fruits of the blessed work, embrace a little more than half the adult population of the above mentioned families; with these add the number of those who were before professedly pious, of different denominations, in the place, and there is the delightful reflection, that three-fourths of the whole, have, by the grace of God become his friends, and are preparing for a residence in the paradise above. But how many of this number will in the end reach the New Jerusalem, or how long they will continue to give evidence of their heirship with Christ, is known only to Him on whom they are dependent for their humble hope, and to whose grace they must look for protection and strength in their Christian course, and to whom will be ascribed the glory and the praise as they unite with the ransomed around the throne of God. Although the once flattering prospects have not been fully realized concerning this dear people, for there is the painful reflection that some are yet in their sins—unpardoned—their souls not saved, while the harvest is past; yet such is the influence of religion, and such the attention to its outward decencies and its manifest importance, that it may be said of this people, what few settlements of an equal number of inhabitants can say, that there is not perhaps an open opposer, and not an individual but would blush to espouse the licentious doctrine of *universal salvation*. About one hundred and thirty have already united with the different churches since the commencement of the work; seventy-four (a few by letters) have united with the Presbyterian church; some have joined with the Methodists, and the remainder with the Baptists. A number have not attached themselves to any particular people. In view of the whole, let God be praised for this distinguishing work of love. Let the name of the great head of the church be exalted in that he hath remembered the needy, and those who were ready to perish. He hath brought the blind in a way they knew not; and let Zion prosper until not only a few songs are heard in the wilderness, but till the whole world resounds with the praises of God. Yes, Christians, when your cry goes forth for the waste places of Zion, remember the lambs of the flock in this place, and those who have seen the cloud overshadow them, but have not beheld the transforming glory of the Son of God.

There has been a pleasing work of grace for some time, prevailing in the township of Wayne, in this county. Another has recently commenced in the township of Kinsman, about ten miles distant from Wayne, in Trumbull county.

Yours respectfully,
URBON PALMER.

Revival in Kensington Penn.—"We are informed," says the editor of the Trenton Recorder, a Methodist Paper, "that the revival of religion in Kensington, has progressed until nearly one hundred and seventy persons have been admitted into the church. The congregations are still large and attentive; the members, generally, appear to possess the spirit of practical religion; mourners frequently present themselves at the altar, and there is every reason to believe that the blessed work of reformation will continue to progress in this place so highly favoured of the Lord."

WESTERN RECORDER.

UTICA, TUESDAY, MAY 3, 1825.

The extracts that appear under the head of Religious Intelligence to-day, throw some important light on the present state of Foreign Missions.

A letter from Mr. Richards of Lahaina, one of the Sandwich Islands, represents the inhabitants of that place as subject to greater and more sudden changes of opinion and feeling, than any thing we had ever before conceived of; and we should infer from it, that no appearances at any one time could be entirely relied on, as indicative of the general state of things in the islands. Much good is doubtless doing there; but whether we have not entertained too strong anticipations at some times, and at others, felt too much discouragement in view of the prospects of this mission, would seem to be an inquiry naturally growing out of Mr. R.'s representations. Yet fickle and versatile and unstable as these islanders may seem, they are still under the control of that Being who hath the hearts of all men in his hands; and who turneth them whithersoever he pleaseth.

Mr. Way's letter represents the Turkish firman and the Pope's bull against the circulation of the Scriptures in Palestine and elsewhere, as probably connected with more serious consequences than many are led to suppose. The same spirit that has produced thus much, has also stirred up the jealousy of the Greek church, and checked the dissemination of the Scriptures in the Russian dominions; and the time perhaps is not far distant, when the ebemies of righteousness will enter into a still more formidable co-operation against the spread of the gospel. While the prince of darkness can find such powerful emissaries as these to enlist in his service, he will never suffer the foundations of his kingdom to be gradually undermined by the dissemination of religious knowledge, without trying the event of a most desperate struggle. The distribution of the Bible, however, *will go forward*; for those who have once learned its worth will sooner part with their dearest earthly interests than see it suppressed: but in proportion as the work prospers, its enemies will be likely to increase their rage against it; and nothing but the Almighty arm can overrule them for good. Yet let us remember that even "the wrath of man shall praise Him; and, that the remainder, he will restrain." In view of all these circumstances, how important is it for Christians to maintain the spirit of fervent prayer!

Society Islands.—The London Evangelical Magazine contains a few extracts relating to the Society Islands that are of a very animating nature, and give us some faint conception of what may be expected from the arrival of that glorious period when kings shall become nursing-fathers and queens nursing-mothers of the church. The progress which religion is making in these islands, is such as to remove every shadow of plausibility from the representations of the enemies of Missions. The extracts shall appear next week.

Religion in Austria.—A late number of the London Evangelical Magazine, contains an article of some length which sets forth the progress of Evangelical sentiments in Austria. We have formerly mentioned several instances of secession from the Catbolic church in this empire: but the article alluded to, presents a more striking one than any we have yet noticed. The inhabitants of Galneukirchen and its vicinity generally, it seems, seceded from the Catholics under the faithful preaching of Martin Boos, the Catholic Cure; and by the latest accounts it appears that the whole Commune had become Protestant, and was so acknowledged by the government. Mr. Boos was one of those Catholics that became active in the distribution of the Scriptures; and this together with his style of preaching, seems to have been blessed to the conversion of numbers; and finally to the abandonment of popery within the circle of his influence. The Catholics, of course, became easily alarmed, at the *appearance of heresy;* and tried all their arts to arrest its progress. As a last resort, Prince *Hohenlohe*, whose *prayers have been famed even in America for their miraculous effects*, was sent for, to harangue the people and pray with them; but all to no purpose. The Prince had the mortification of seeing his labour lost; for when he called for a division of the assembly—every one walked out on the side for separation; and though in his surprise and alarm, he involuntarily stretched out his arms to stop them—they eluded his grasp, and went over, as *he would have it "to the gulf of perdition."*

Baptist General Tract Society.—We learn from the Columbian Star, a Washington paper, that the Board of Managers of the Baptist General Tract Society refuse to become auxiliary to the *New National* institution. They say that they cannot do this "without a violation of the constitution, and an abandonment of the principles which led to its formation." An answer to this effect has been communicated to the Board of the Am. Tr. Soc. accompanied, however, by the most cordial wishes for the prosperity of the Institution.

Utica Library.—This village till quite recently, has been destitute of a public library, and though one or more circulating libraries has been long in operation, it is evident that something more was needed to supply the whole of our population. Nearly *one thousand dollars* have already been subscribed to the funds of the Utica Library, and the books are expected to be ready for distribution by the middle of the present Month.

Conviction of Murder.—At a Circuit Court held a few days since, in the village of Buffalo, three men by the name of Thayer were convicted and condemned to be hung, for a most atrocious murder committed on the body of one John Love. The three criminals are brothers who have parents living, and families of their own to lament their fate; and the unsuspecting victim of their malice, was a kind neighbour & friend to whom they were indebted to a considerable amount, and whose lenity and hospitality were such as ought to have excited their sincerest gratitude. Who can read such details without blushing for the depravity of poor human nature!

The Hon. Judge Walworth presided in the absence of Judge Rochester; and the firmness and sensibility which he is said to have manifested, as well as the excellent and appropriate sentiments which appear in the sentence that he pronounced upon the unhappy criminals, are such as exhibit his character in a worthy and interesting point of light.

A new Law Book.—Messrs. Gould & Co. law book-sellers in Albany, have lately published "The Office of Surrogate and Executors' and Administrators' Guide; with precedents and forms suited to all cases in relation to the duties of Executors and Administrators," by T. Atwood Bridgen, Esq. Surrogate of the County of Albany. A work of this description we understand has been much wanted; and the present one is spoken of by competent judges in high terms. The book is small and not expensive; and it will be specially useful to individuals who may not have had the advantages of a law education.

New Work.—The celebrated Talleyrand is about publishing 10 volumes of Memoirs. A man who has had so much to do with the affairs of Europe for 20 or 30 years past, cannot want for materials; but will he make an *honest use of them?* He will if his *interest compels* him—but not otherwise.

Coronation.—Prince Talleyrand is said to have invited most of the English nobility to be present at the Coronation of the French King.

Several Communications are unavoidably deferred.

PREMIUM OFFERED.

☞ The publishers of the Western Recorder, offer a premium of *Ten Dollars;* or *A Copy of Dwight's Theology*, for the best written Essay, not exceeding two columns in length, on either of the following subjects, viz. The Sabbath, as a religious institution—The political duties of the Christian—Systematic Charity—The duty of supporting religious institutions—The importance of the Christian doctrines—The importance of Female Education.

The Essays must come directed to the Editor of this paper, accompanied with a sealed signature. Those that are well written shall appear in our columns; and at the end of the year, beginning on the 1st January last, the premium shall be designated. But the premium will not be awarded, unless the best essay shall be found to be really worthy of it; and the decision shall rest with the Faculty of Hamilton College.

N. B. This arrangement is not intended to supersede the project of placing a fund for a similar object, at the disposal of Hamilton College.

POLITICAL.

FOREIGN.

Buenos Ayres.—A friend has politely furnished us, says the NewYork Daily Advertiser, with Buenos Ayres papers to the 12th of February, and a circular from Monte Video of the 14th.

The Spanish General Olaneta, to the disappointment of many hopes, still holds possession of Upper Peru, and has issued two proclamations declaring his resolution to defend the country above the Desaguaro to the last extremity. He speaks with confidence of the valour and spirit of his troops, and expresses the most loyal sentiments, for which the Buenos Ayres Argos compliments him, by putting the picture of an ass's head over his proclamations, with "*Viva el Rey*" proceeding from the mouth. In the proclamation to the inhabitants, he accuses of perfidy the officers who capitulated to the Patriots, and says, "Field Marshal Pio Tristan has more than five thousand men at his command, which with my army will save Peru." The Argos ridicules the affair, but it is to be feared that Olaneta and the Castle of Callao, will cause some further difficulty in Peru.

The proposed treaty with England was sent to the Congress on the 22d of February, by the British minister, and in secret session committed, without reading, in imitation of the practice of the Senate of the United States. Nothing further has yet transpired.

The new Peruvian Congress was to meet Feb. 10th; but the members being principally priests, it was thought some changes would take place. All Peru, excepting the scene of action, is quiet and the people are returning to the employments of peace.

Colombia.—Papers from Carthagena have been received to March 26th.

The papers contain Bolivar's third resignation of the Presidency, and two replies from the President of the Colombian Senate. Under date of Bogota, Feb. 11, the latter says, that he convoked the Congress on the evening of the 8th, and before a large and most solemn audience, made known the purport of Bolivar's letter. The question was put to vote, and the resignation was not accepted; being opposed by 21 senators and 52 representatives; when the hall rang with acclamations. The citizens appeared in great numbers in the streets, and expressed corresponding sentiments of approbation.—*N. Y. D. Adv.*

Frigates for the Colombian Government are building at Baltimore, Philadelphia and New York.

In a recent fire at Bristol in England, the Printing establishment of Mr. J. G. Fuller, (son of Dr. Andrew Fuller) was consumed, and amongst other losses an unpublished MS. volume of the Rev. Andrew Fuller's works, was destroyed. This will be a subject of regret with Christians of all denominations.

From late English Papers.

Advices from Greece received in London confirm the total defeat of the rebels, and the restoration of public tranquility. Colocotroni's party were dispersed; the Greek government had only to attend to its preparation for the fifth campaign.

The appointment of Charles Richard Vaughan, as minister plenipotentiary, and envoy extraordinary from Great Britain to the United States, is announced in the London Gazette.

Lord Strangford had been appointed resident ambassador at St. Petersburgh.

Stratford Canning had returned to London from St. Petersburgh, having terminated his mission successfully.

The Sun of the evening of the 25th March, announces the return of Major Denham and the mission from the interior of Africa, after a residence of 12 months in central Africa.

Wood, the young man who killed the Earl of Shaftesbury's son in a boxing match at Eton, had been arraigned and discharged, no witnesses appearing on the part of the prosecution.

Africa.—The Ashantee war is at an end; their army having suffered dreadfully on their retreat to the capitol, by small pox, dysentery, famine, and the attacks of the Queen of Akim, who commands the powerful nation of the Bentookies. It was very unhealthy at Sierra Leone. The English vessel Maidstone released about 2000 slaves along the coast from Portuguese slave ships.

DOMESTIC.

Enterprise and Commerce of the West.—To give our citizens upon the sea coast, some idea of the growing commerce of Lake Erie, we will advert to the fact, that, in addition to the steamboat now on the Lake, a fine vessel of about 350 tons, there are now building for its navigation, five other steam-boats, besides several large schooners. Four of these boats will be on the lake the present season; and the fifth, be built at Erie, Pa. will be out on the first opening of the navigation next spring. This last boat is to ply between this place and Erie, as a packet, in connexion with a line of Stages that are to run through between Pittsburg and Erie in one day. When this arrangement is completed, we may expect to see the merchants and others from the west of the Allegany and Ohio rivers bound to New-York, forsake their former expensive and tiresome route over the mountains to Philadelphia, for the more economical and comfortable one by the way of Lake Erie to Buffalo, whence the canal packet-boats, or the public stages will speedily convey them to Albany. The journey between the two last mentioned places may be performed in the summer, in three days; and from Albany to New-York, by steam-boat, the passage is now made in 15 hours.—*Buffalo Jour.*

From the Troy Sentinel.

Stirring Times.—As evidence of the encouraging manner in which the business of the season has opened, we have to state that one mercantile house in this city, Messrs. Pattison & Hart, has received from the west on the Erie Canal, in four days, three thousand five hundred bbls. flour, provisions, &c. and shipped them to New-York.

Gen. La Fayette arrived at New Orleans on the 9th April; the papers are filled with accounts of his reception.

The New-York Gazette mentions, that on the 11th ult. *seven hundred and fifty thousand dollars duties* was secured in the Custom House in that city.

Mr. Adams with his family established his residence at the President's house in Washington on the 7th ult.

AMERICAN NAVY.—The United States will shortly have in commission, or ready for service, Line of Battle Ships, 7—Frigates, 10—Corvettes, 2—Sloops of War, 15—(including the ten additional ones authorized at the last session of Congress,) with a corresponding proportion of light vessels.

Mineral Coal.—Another locality of this valuable article has been discovered in Pennsylvania. It appears to be of the bituminous class.

Blackstone Canal.—The long agitated project of a canal between this town and Worcester, Ms. has been resumed in good earnest; and effectual measures are about to be taken for commencing the work.—*Providence Gaz.*

The first number of the *African Repository and Colonial Journal*, a monthly publication, edited by the Rev. Mr. Gurley, has just appeared. It is issued at Washington, under the direction of the Colonization Society, price two dollars per annum, in advance.

The Plattsburgh Bank has resumed specie payments.

DONATIONS.

The subscriber hereby acknowledges, the following donations in money and notes on interest to the Theological Seminary at Auburn, from *Paris*.

Rev. Wm. R. Weeks, *	$ 6 00
Theophilus Steel,*	5 00
Charles Smith,	5 00
Adam Simmons,	8 00
S. H. Addington,	20 00
Fobes Head,	5 00
Justus Monson,	10 00
Ezekiel Pearce,	4 00
Jonathan Head,	3 00
Chester Scofield,	5 00
Horace Bartlet,	3 00
Abel Simmons, *	2 05
Timothy Hopkins, *	4 00
Chauncey Hotchkiss, *	2 00
Martin Porter,	5 00
Patrick Campbell	5 00
Israel Scofield,	4 00
Ichabod Simmons,	5 00
Total,	$101 05

* Paid. M. P. SQUIER, *Agent.*

BIBLE SOCIETY.

At a meeting of the Welsh Bible Society of Steuben and Utica, held at Trenton, April 12th, the following sums were received, viz.

From STEUBEN,

By the hands of John Davies,	$11 50
John Roberts,	8 06
John H. Jones,	21 88
Daniel Thomas,	9 04
James Jones, (last year's account,)	1 00
William R. Evans,	10 87
James Jones,	4 22
James Owens,	11 19
Hugh Owens,	5 63
Hugh Hughes,	3 50
	$86 89

From Utica and the surrounding neighborhood,

By the hands of Rowland Griffiths,	$20 81
Thomas Pierce, & Howel Powell,	62 63
Henry Roberts, (last year's acc't)	3 00
Thomas Roberts,	2 75
	$89 19
Total,	$176 08

Resolved, That the above sum be delivered to Mr. William Francis, Treasurer of this Auxiliary, and by him forwarded immediately to the Treasurer of the American Bible Society.

Utica, April 25th, 1825.

R. EVERETT, *Secretary.*

NEW-YORK PRICE CURRENT.

ASHES—*Pot*, (ton)	$116 25	*a* 117 50
Pearl, do.	120	*a* 121 25
FLOUR—Western Superfine,	5 75	
The market is rather unsettled.		
GRAIN—*Wheat* is in good demand and the supply rather small. A sale of a considerable quantity of fine western Wheat, to be delivered next month, has been made at $1 12 per bushel.		
Rye, (bushel)		49 cts
Oats, do.		27
FEATHERS—Live American per lb.		35
HOPS—First Lot, 1824		lb. 18
LUMBER—*Yard Prices.*		
Shingles, (per M) best	$ 3 50	*a* 3 75
do. do com'n	1 50	
Pipe Staves do	54	
Hhd. do do w. o.	43	
Bbl. do do w. o.	24	
Hhd. do do r. o.	24	
Heading, do w. o.	40	
Hoops, do	18	
PROVISIONS—No alteration has been felt, either in Beef or Pork; the former, however, is in the greatest demand.		
Beef, prime, new,	$ 5 50	*a* 6
do mess,	8 50	*a* 9
Pork, prime, new,	10 25	*a* 10 50
do mess,	14 25	*a* 14 50
Hams,	7	*a* 10
Butter,	7	9 *a* 10
Lard,	8 1-2	*a* 9 1-2
Cheese, in cask and box,	5	*a* 8
PLASTER OF PARIS—(per ton)	$6	*a* 7
WOOL—*American merino* full bl'd,		
1st quality,		55 *a* 62 cts
1-2 blood do		40
3-4 do do		44 *a* 45
Common or native in fleece		
clean,		30 *a* 35
Skin wool, hatters 1st ql.		58 *a* 62
do do 2d ql.		35
do do 3d ql.		25
Spinning, do		29 *a* 30

DEATHS.

At Whitesboro, on the 26th inst. JOHN YOUNG Esq. formerly one of the Judges of this County.

In New-York, after an illness of five days, GEN. MATTHEW CLARKSON, in the 67th year of his age, a Revolutionary officer, and acting Vice President of the American Bible Society.

General Clarkson's excellencies of character were crowned by pure and exalted piety. Full of evangelical faith, he lived the life, and, we trust, died the death of the righteous; having left behind him fewer enemies and more friends than most that have preceded, or that will follow him, into the future world.

CLINTON

Female Seminary.

TERMS.—English Grammar, Arithmetic, Geography with the use of the Globes, History, Composition, Penmanship, Stenography, Map-drawing, Needlework, together with a particular attention to Reading and Orthography, per Quarter, $5 00

The same with Rhetoric, Logic, Chemistry with Experiments, the rudiments of Natural Philosophy with a few Illustrations, Moral Philosophy, Natural Theology, Evidences of Christianity, Drawing, Painting in water Colours, and Velvet Painting, $6 00

The same with the French Language, $8 00

A course of Lectures on Botany by a gentleman of science, to commence the middle of June, and continue about ten weeks. $2 50

Board and Lodging, 12 shillings per week. Washing 2 shillings per dozen. The buildings are spacious, pleasant and convenient, the situation is healthful and agreeable.

The Academic Year, commences on Thursday the 26th of May, and is divided into two terms of twenty-two weeks each.

N. ROYCE, *Principal.*

Clinton, April 30, 1825.

N. B. The Pupils will furnish their own candles, candle sticks, snuffers and towels.

Whitesboro' Academy.

THE Trustees would inform the public that this Seminary is now open for the reception of Students under the tuition of Mr. C. CRITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 4t

CONCERT.

A Concert of Sacred Music will be given at the Presbyterian Church, in Augusta, on Friday evening, the 6th May next, by the Choir of said Church, under the direction of Mr. D. Clark. Several Gentlemen and Ladies of the vicinity, and several Gentlemen Amateurs from Utica, are expected to attend. Exercises to commence at half past 7 o'clock, P.M.

☞ Tickets for admission, 25 cents each, to be had at the Stores of Messrs. Chandler and Moss, near the Church. *April* 26, 1825.

NO. 84, GENESEE STREET.

THE subscribers are now receiving in addition to their former stock, a fresh supply of

GROCERIES,

which they offer on the most favourable terms for cash, or approved notes payable at either of the banks in this village, among which are the following:

150 Chests Skin Tea, (various chops)
10 Old Hyson do.
15 Young do. do.
25 Souchong do.
15 Bohea do.
10 Hhds. St. Croix Rum,
3 Jamaica do.
7 Pipes Brandy,
4 Holland Gin,
40 qr. Casks different kinds Wine,
30 Kegs Richmond Tobacco Nos. 1 and 2,
25 Boxes Lump Sugar, Nos. 1, 2 and 3,
40 Bbls. Brown do.
25 Boxes Short Pipes,
12 Bags Pepper and Pimenta,
6 do. Coffee,
8 Hampers Porter Bottles, &c. &c. &c.

J. C. HASTINGS & CO.

April 19, 1825. 3w42

NOTICE.

The Co-partnership heretofore existing between the subscribers as Mail Carriers, is this day dissolved by mutual consent. All debts due by them as a firm, will be settled by Warner Mitchell; and all debts due them must be paid to him by the first day of June next, at which time all their unsettled accounts will be handed over for collection.

WARNER MITCHELL,
JOSEPH LANDON.

Onego, April 18th, 1825.

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addi dition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

NEW GOODS.

THE subscriber is now receiving a great variety of seasonable

DRY GOODS,

which are offered low for *CASH.*

ALEXANDER SEYMOUR.

April 19, 1825. 3w43

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

DYING.

The citizens of Utica are informed that Mrs. Potter (late Mrs. Denney,) has removed her Dye-Works to the House adjoining the Mill on the Mohawk river, where she intends carrying on the business of Colouring Black and all fancy colours on Silk, Cotton, and Woollen, Ladies' Leghorn Bonnets, Kid shoes, &c.

☞ Gentlemen's clothes scoured and dressed in the neatest manner.

N. B. Mr. Potter will attend to cutting and making Gentlemen's clothes.

Utica, April 19th, 1825.

POETRY & MUSIC.

"Kindled only at the skies."

The following beautiful lines were written by Michael Bruce, a young Scotchman, who was born in a remote village in Kinross-shire, and descended from parents remarkable for nothing but the innocence and simplicity of their lives. In the 21st year of his age, he was seized with a consumption which put an end to his life.

NOW spring returns, but not to me returns
The vernal joy my better years have known;
Dim in my breast life's dying taper burns,
And all the joys of life with health are flown.
Starting and shiv'ring in the inconstant wind,
Meagre and pale, the ghost of what I was;
Beneath some blasted tree I lie reclin'd,
And count the silent moments as they pass;
The winged moments, whose unstaying speed
Nor art can stop, or in their course arrest;
Whose flight shall shortly count me with the dead,
And lay me down in peace with them that rest.
Oft morning-dreams presage approaching fate;
And morning dreams, as poets tell, are true;
Led by pale ghosts, I enter death's dark gate,
And bid the realms of light and life adieu.
I hear the helpless wail, the shriek of woe;
I see the muddy wave, the dreary shore,
The sluggish streams that slowly creep below,
Which mortals visit and return no more.
Farewell, ye blooming fields! ye cheerful plains!
Enough for me the church-yard's lonely mound;
Where melancholy with still silence reigns,
And the rank grass waves o'er the cheerless ground.
There let me wander at the close of eve,
When sleep sits dewy on the labourer's eyes;
The world and all its busy follies leave,
And talk with wisdom where my DAPHNIS lies.
There let me sleep forgotten in the clay,
When death shall shut these weary aching eyes;
Blest in the hopes of an eternal day,
'Till the long night is gone, & the last morn arise!

A NIGHT ON THE ALPS.

Come, golden Evening! In the west
Enthrone the storm dispelling sun,
And let the triple rainbow rest
O'er all the mountain tops;—'tis done,
The tempest ceases; bold and bright
The rainbow shoots from hill to hill;
Down sinks the sun; on presses night;
—— Mont Blanc is lovely still!

There take thy stand, my spirit;—spread
The world of shadows at thy feet;
And mark, how calmly over head,
The stars, like saints in glory, meet;
—— While hid in solitude sublime,
Methinks I muse on Nature's tomb,
And hear the passing foot of Time
Step through the silent gloom.

All in a moment crash on crash,
From precipice to precipice,
An avalanche's ruins dash
Down to the nethermost abyss,
Invisible; the ear alone
Pursues the uproar till it dies;
Echo to Echo, groan for groan,
From deep to deep, replies.

Silence again the darkness seals,
Darkness that may be felt;—but soon
The silver clouded east reveals
The midnight sceptre of the moon;
In half-eclipse she lifts her horn,
Yet o'er the host of heaven supreme,
Brings the faint semblance of a morn,
With her awakening beam.

Ah! at her touch, these Alpine heights,
Unreal mockeries appear;
With blacker shadows, ghastlier lights,
Emerging as she climbs the sphere;
A cloud of apparitions pale!
I hold my breath in chill suspense,
—— They seem so exquisitely frail—
Lest they should vanish hence.

I breathe again, I freely breathe;
Thee, Leman's Lake once more I trace,
Like Dian's crescent far beneath,
As beautiful as Dian's face;
Pride of the land that gave me birth!
All that thy waves reflect I love,
When heaven itself brought down to earth,
Looks fairer than above.

Safe on thy banks again I stray;
The trance of poesy is o'er,
And I am here at dawn of day,
Gazing on mountains as before,
Where all the mutations wrought
Were magic feats of my own mind;
For in that fairy land of thought,
Whate'er I seek, I find.

Yet, O ye everlasting hills!
Temples of God, not made with hands,
Whose word performs whate'er He wills,
Whose word, though ye shall perish, stand!
Can there be eyes that look on you,
'Till tears of rapture make them dim,
Yet, in such works, no Maker view—
Nor loose the works in him?

By me, when I behold Him not,
Or love him not when I behold,
Be all, that e'er I knew, forgot;
My pulse stand still, my heart grow cold;
Transform'd to ice, twixt earth and sky,
On yonder cliff my shape be seen,
That all may ask, though none reply,
What my offence hath been!

[*English Paper.*

A copy of the Old Hundred Collection has at length been sent to us; but after examining its contents, we see nothing of importance which should be added to our former remarks respecting it.

Some months ago we mentioned the commencement of a periodical work entitled the Lyre: but though we subscribed for it, we have received only two or three numbers; and as those were issued *weakly*, we presume the work has been discontinued.

The 3d Edition of the Boston Handel and Haydn Society Collection of Church Music, has just come to hand, through the politeness of its Editor; and we anticipate much pleasure in the perusal.

A respected Eastern correspondent desires us to discuss a greater variety of topics that have a practical bearing on the cultivation of music. But recollecting, on second thought, that an Editor can find comparatively but little time for the writing of Essays or dissertations, he all but promises to furnish us with discussions or questions from his own pen. We can assure him that nothing would be more acceptable. Discussions of ordinary subjects are for the most part easily obtained: but the number of individuals who have turned their attention to music in this country is comparatively small.

The petition for incorporation preferred to the Legislature a short time since by the New-York City "Philharmonic Society," was not granted. The committee to whom the petition was referred, reported unfavourably: but for what reason we have not learned. Probably it was not from any general hostility to such objects.

Musicians are ready to complain that little is done for the art in proportion to its real importance: but in Europe it would be more in point to speak of *disproportionate patronage*. In England while little is done for the support of parochial music, the first-rate theatricals are most liberally paid. On the first night after Madame Catalani's late arrival in that country, a private concert was given and subsequently a supper by the widow of a late rich banker, the expense of which is stated at £2000 Sterling!!

Madame Catalani was giving concerts to crowded assemblies in the Argyle Rooms at the late London dates. She is doubtless the most celebrated singer now in existence. But the English critics say—and they appear to have the right of it—that as her performances are calculated chiefly to excite surprise by the exhibition of unparalleled powers of execution; she will be followed by a host of unsuccessful imitators, and thus become the indirect cause of a general depravation of taste in relation to vocal execution. May not Americans learn something from this hint—not to copy too servilely such beauties as they can never fairly appropriate to themselves, or set off to advantage as the property of others? The opposite fault too should be equally avoided: for nothing can be more ridiculous than to pretend to eminence where we are but indifferent copyists. The truth is, that our country has produced very little secular music that deserves the name. Yet in that department of sacred music which belongs to the church, we may claim to have made some advances in certain portions of this country; and if the first-rate musicians of Europe continue to treat church music with their accustomed share of neglect; we may eventually, perhaps, take the lead in this business and set our trans-Atlantic brethren an example of reformation which is worthy of being imitated.

Law and Music.—The French boast of having turned their *Code Napoleon* into verse; but a German has acheived something much more wonderful.—He has not only versified, but set to music the whole Justinian Code of Law; and what is more absurd, it is written with a serious view. The title of this nonsensical production is, "*Romisch Juristisches Gesangbuch. Leipzig*, 1824. Every particular chapter in the code is set to a popular melody; for instance, the rights of persons, to '*Life let us cherish*,' &c.—*Harmonicon, for January.*

MISCELLANEOUS.

MINISTERIAL DUTIES.

All faithful ministers of the gospel who are called by the Spirit of God to the sacred office, are obliged to act in ten different departments:—

First. As ambassadors from the King of kings to his rebellious subjects who have revolted from him, with conditions of peace and offers of full pardon, if they will return to their allegiance.

Secondly, As officers in the army of heaven, to enlist soldiers under the banner of Christ, the Captain of our salvation, to fight against the world, the flesh and the devil; to teach them their exercise, and direct them how to obtain their armor.

Thirdly, As doctors, who are to make the disorders incident to the human soul their study, that they may administer relief to them, and direct them to the great Physician, Christ, who alone can perfect their cure.

Fourthly, As lawyers, who must be well acquainted with the land of promise, and the right every person has to an inheritance in it, and with the Wonderful, Counsellor, to whom they must lead them, to have their claims established against all opposition.

Fifthly, As wise master-builders, under the High Architect of the universe; they are to endeavor to build up their people as spiritual houses, as temples for God to dwell in.

Sixthly, As laborers in the vineyard of the Lord, to prepare the ground of the heart, to plant the good seed, to water it, and to watch over it continually.

Seventhly, As shepherds over the flocks of the Lord, to guard them, to feed them, to strengthen the weak, to heal the broken, and to bring back the wanderers.

Eighthly, As stewards of the household of the Lord, to dispense to his people the bread of life, and to lead them to the fountain of living water.

Ninthly, As watchmen to the servants of God, to warn them of the approach of their enemies, in order that they may be able to repulse them—and

Tenthly, As pilots, to guide the souls of the persons committed to their charge, into the haven of everlasting rest, and to teach them to cast their anchor, Hope, into the only sure ground, the Lord Jesus Christ, where alone they can be secure.—*Philad. Recorder.*

LATE ATTENDANCE ON PUBLIC WORSHIP.

"A want of punctual attention to the hour of commencing service, is a fault but too prevalent in worshipping assemblies. A worthy clergyman, whose congregation had given him much vexation in this respect, began his discourse one Sunday in these terms: "When I came here to begin worship last Sabbath morning, I believe there were not twenty people in the chapel; at the weekly lecture it was the same; and again this morning; my heart is pained. What can you mean by this conduct? Do you mean to worship God? then I must tell you plainly, and with the authority of a Christian minister, that this is no worship: deceive not yourselves, God will not accept it at your hands." He proceeded to enforce this point with great earnestness, and produced such an impression on the minds of his hearers, that next Sabbath, almost every person had assembled by the time he ascended the pulpit.

"A very common cause of late attendance, especially with the fair sex, is the time employed in dressing. Herbert has some lines so applicable to this sort of apology, that every lady would do well to have them written in letters of gold, and suspended over her toilet, that they might be present before her eyes:

'To be dressed!
Stay not for the other pin. Why thou hast lost
A joy for it worth worlds!'" MONITOR.

A TAX ON INTOXICATING LIQUORS.

[*Called for by drunkards themselves.*]

On Thursday, says Noah's Advocate, the officers brought up an old offender, as a confirmed drunkard and vagabond, one who had often been arrested and permitted to run loose, upon promise of amendment. While his commitment to the Penitentiary, for four months, was making out, he begged to say a few words; and being an intelligent man, he delivered himself in the following manner:—

"May it please your honor, I am an Englishman by birth, and have been frequently drunk in old England, but never punished for it. I was not in that country as I am in this, and it arose from the extravagant price of liquor. Here, in this free and happy country, as you call it, I can get drunk for three cents; you have no excise—you have no tax upon liquors—you sell for three cents that which in England would cost a shilling sterling—you throw temptation in the way of a poor devil, he yields to the infirmity of his nature, and then you lock him up in prison for four months. I am an honest man, though I do get drunk, and the Scripture says, 'An honest man is the noblest work of God,' *but when these words were written, America was not discovered*, for you tempt us to sin, and then punish us for sinning.

"You can fly to arms to preserve your liberties, you can shed your blood in defence of your country, yet you cannot prevent the awful increase of drunkards. You want moral courage to adopt the only and the sure remedy, which is to lay a tax upon spirituous liquors so as to place them out of the reach of the poor and laboring classes, who will then be as sober of compulsion as they are now drunken upon attraction."

So saying, with a profound bow he walked off in custody of the officer.

ANECDOTE OF MR. WESLEY.

In the year 1790, Mr. Wesley preached in Lincoln, in the month of June; his text was Luke x. 42: "One thing is needful." When the congregation were retiring from the chapel, a lady exclaimed in a tone of great surprise—"*Is this the great Mr. Wesley of whom we hear so much in the present day? Why the poorest person in the chapel might have understood him!*" The gentleman to whom the remark was made, replied, "In this, madam, he displays his greatness; that while the poorest can understand him, the most learned are edified, and cannot be offended."

THE DERVISE'S ANSWER, OR THE CAVILLER REFUTED—AN EASTERN STORY.

A certain man went to a Dervise, and proposed three questions:—1st. "Why do they say God is Omnipresent? I do not see him in any place; show me where he is? 2d. Why is man punished for his crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do any thing contrary to the will of God; and if he had power he would do every thing for his own good." 3d. "How can God punish Satan in hell fire, since he is formed of that element; and what impression can fire make on itself?" The Dervise took up a large clod of earth and struck him on the head with it. The man went to the Cazy, and said, "I proposed three questions to a certain Dervise, who threw a large clod of earth at my head, and made my head ache." The Cazy having sent for the Dervise, asked, "Why did you throw a clod of earth at his head; instead of answering his questions?" The Dervise replied, "The clod of earth was an answer to his speech. He says he has a pain in his head, let him show me the pain, and I will make God visible to him. And why does he exhibit a complaint against me? Whatever I did was the act of God; I did not strike him without the will of God. What power do I possess? And as he is compounded of earth, how can he suffer pain from that element?"

The man was confounded, and the Cazy highly pleased with the Dervise's answer. He answered the fool according to his folly.

A Russian Sentinel.—During the inundation in Russia, a sentinel who was stationed at the gate of the emperor's gardens, remained steady at his post till the water came up to his chest, and was still rising. He was evidently determined not to quit his post without orders, at the certainty of being drowned. A sergeant who saw his danger, determined to share it, or rescue the man; he rushed forward, and pulling him away they were both fortunately saved.

DEFERRED ARTICLES.

In his reply to the Committee of the Pearl-street merchants, Governor Clinton gives the following laconic commentary on the New-York Canals:—"In one year, more houses have been added to New-York, than at present compose the ancient and prosperous city (*Albany*) in which I now address you."

Farmington Canal.—A sufficient amount of stock has been already subscribed, to complete the Farmington Canal, from Newhaven to the Massachusetts' line. Speedy arrangements, it is expected, will be made to create a stock for the Massachusetts section.

Napoleon Buonaparte, during his military career, fought *fifty* pitched battles—ten more than Cæsar.

Power of Gunpowder.—A few days ago, on the upper section of the James river canal, a mass of rocks weighing 544 tons, was fractured by one blast: the rock was 65 feet long, 10 feet broad, and 11 feet thick.

The African School in Pittsburgh, (Penn.) exhibits the novel sight of a grandfather, father, and son, employed in the same school, at the same time, in learning the word of God. In this school, a coloured woman, and in another school, many young persons have become worthy members of the church of God.

A new English Colony.—Melville Island, at the north end of New Holland, has at length been colonized by England.

The average income of each member of the nobility, in England, as estimated by Mr. Colquhoun, is 44,444 dollars and 44 cents. The average income of the Bishops is 22,244 dollars. The average income of labouring people is $296,46, for each family of 4 1-2 persons.

A Correspondent of the London Evangelical Magazine estimates the labouring class of people in the British Metropolis, at 600,000 or more and is quite sure that *not one in fifty* of them attend public worship on the Sabbath.

At the commencement of the University of Pennsylvania on the fifth inst. the degree of Doctor of Medicine was conferred on 112 young gentlemen, 40 of whom were of Virginia.

Samuel Preston Esq. of Pennsylvania has succeeded in raising two crops of potatoes in one year from the same seed. The largest were selected for seed and planted without cutting

The donations of Amsterdam on the 24th of Feb. for the relief of the sufferers by inundations, amounted to two millions of florins.

A trading caravan of about 100 persons started from Jackson, Tennessee, on the 1st of April, for Santa Fe in the province of Texas.

Proposals have been issued by a committee of the South Carolina Conference of the Methodist Episcopal Church, for publishing in Charleston, a weekly religious paper to be called the *Wesleyan Journal* to be edited by the Rev. S. Olin. The Editor in his prospectus, says, "the Wesleyan Journal will be a Methodist publication, the advocate of Methodist doctrines and usages," but "disclaims all other sentiments but those of cordial respect and christian affection towards other religious denominations."—Price of the Paper $3 per annum in advance, or $3 50 at the end of the year.

A new book for Sunday Schools, entitled "An outline of Bible History, with notes and observations, adapted to the minds of youth." by Rev. Chas. A. Goodrich, has lately been published in Hartford, Ct. which is spoken of in terms of commendation.

New Jersey Monthly Magazine.—The first number of a new work, with this title, has just been published, at Belvidere. It is neatly printed, and contains 32 royal octavo pages, at two dollars a year.

The Lollards.—The British Religious Tract Society have just commenced a series of Tracts, entitled, "The Lollards; or, an Account of the Witnesses for the Truth in England, between the years of 1400 and 1546." The first number of this publication contains a brief narrative of the holy martyrs Sawtree, Badby, Thorpe, and Lord Cobham, three of whom were burnt to death for their attachment to true religion, and the fourth is supposed to have died in prison.

The Editorship of the London Quarterly Review, it is said, has passed from Mr. Gifford to Mr. John Coleridge, brother of the poet of that name. A better spirit towards America is anticipated. Gifford will carry to his grave a remembrance of the North American Review, to whose lashing this change may be ascribed.

The Rev. J. Morrison is preparing for the press in England a full History of the Cameronians.

Mr. Bostey, has left with Mr. Skinner, Editor of the American Farmer of Baltimore a quantity of Madeira Grape Seed, for gratuitous distribution. It it said that vines raised from the seed will last 90 or a 100 years, while those from the slip will endure only 10 or 12 years.

A new vegetable, called the asparagus potatoe, has been introduced into this country; it comes into season just as the asparagus goes out.

How to extract meat from the windpipe.—Mr. James Ogden, in a late Liverpool paper, in noticing an account of a man loosing his life from a piece of meat being accidently fastened in the trachea, or windpipe, cautions the public against the fashionable folly of talking and eating at the same time, and adds; "But, after the beef was so fastened in that situation, the man's life might have been saved by the simplest means. No crooked wires, or curved instruments whatever, could be of any service. The patient either sitting or standing, an attendant should have inserted one thumb into one nostril, so as, by that nostril, to prevent the escape of wind; and with the pipe of a pair of bellows introduced into the other nostril, and the parts so pressed as to prevent the escape of wind by that orifice; one short, sudden, strong puff, would have remedied the case in an instant."

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31 tf

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style. Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

45 Hhds. Molasses,

JUST receiving and for sale by
J. C. HASTINGS & CO.
64, Genesee-st.

April 19, 1825.

NEW STORE.

I. J. BERRY'S
Family Grocery, Agricultural and Garden Seed Store.

No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Tea, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to take their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due caution having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.

Utica, Feb. 7, 1825. 32

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.

I. J. BERRY,
65 Genesee street, Utica.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

JUST received and for sale by MERRELL & HASTINGS,—No. 40, Genesee street,

Four sermons on the
DOCTRINE OF THE ATONEMENT,
By NATHAN S. BEMAN, Pastor of the Presbyterian Church in Troy. Price in boards, 50 cents—bound, 75 cents.

ALSO,—Memoir of CATHARINE BROWN, Price 62 1-2 cents.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*